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Introduction

Citation for published version:

Grig, L 2018, 'Introduction: The world of Caesarius of Arles', *Early Medieval Europe*, vol. 26, no. 1, pp. 5-6.
<https://doi.org/10.1111/emed.12245>

Digital Object Identifier (DOI):

[10.1111/emed.12245](https://doi.org/10.1111/emed.12245)

Link:

[Link to publication record in Edinburgh Research Explorer](#)

Document Version:

Peer reviewed version

Published In:

Early Medieval Europe

Publisher Rights Statement:

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Editor's forward: The World of Caesarius of Arles

Caesarius of Arles, an important and controversial figure in his day, is highly appropriate as the subject of a special issue of *Early Medieval Europe*. He has been seen as a pivotal figure on the cusp of the classical and medieval worlds (e.g. by E. Auerbach, *Literatursprache und Publikum in der lateinischen Spätantike und im Mittelalter*, Bern, 1959; A.I. Gurevich, *Medieval Popular Culture: Problems of Belief and Perception*, Cambridge, 1988). He is clearly a significant player in the study of what we now might call the 'Long Late Antiquity'. Moreover, his writings were hugely influential in Carolingian France and his ecclesiastical legacy looms large into the twentieth century and even beyond.

William Klingshirn's important study (*Caesarius of Arles: The Making of a Christian Community in Late Antique Gaul*, Cambridge, 1994) brought Caesarius to a broader audience but there is still work to be done. In this issue, William Klingshirn himself provides the first study of the reception of Caesarius in modern France, giving a fascinating insight into the special role played the bishop-saint in the turbulent politics and ecclesiastical policies of the twentieth century, as well as drawing out the broader scholarly history. Lisa Bailey brings expertise on late antique Gallic preaching to bear on Caesarius, showing how his approach to scripture clearly illustrates his broader pastoral approach. Lucy Grig takes analysis of Caesarius' preaching in another direction, using it as a rich if problematic source for approaching late antique popular culture. Finally, Caesarius was an important and influential authority not just as a preacher but also as the writer of monastic rules and Maureen Tilley and Sr. Maria del Fiat Miola together provide a highly original look at his rules for his sister's convent, focusing on his discussion of textiles, and what this can tell us more broadly about his ascetic programme.

The articles that make up this special issues thus provide a wide-ranging and lively insight to Caesarius as bishop and preacher but also as monastic impresario and saint. They add depth to our understanding of both his late antique context and his modern reception. In this way this special issue elucidates not only the man but his multiple audiences, lay and clerical, male and female, elite and non-elite, late antique, medieval, and modern. Therefore it offers a contribution to the important and innovative scholarship of the Early Middle Ages that is the mission of this journal.

As this issue's contributors acknowledge, the sermonic corpus of Caesarius is very much the creation of one man: Dom Germain Morin. There was no 'Caesarean corpus' of sermons (as opposed to smaller collections) as such circulating in Late Antiquity (in marked contrast to the 'Eusebius Gallicanus' collection, used by Caesarius himself). Morin's heroic endeavours, boosted by a secure sense that he *knew* what Caesarius stood for, and how he wrote, enabled him to identify a large number of sermons previously edited under other names, purely on internal grounds. A number of scholars have noted that this corpus is in need of revision however, as yet, no one individual has volunteered for such a mammoth task. (Indeed, such a task would be far better suited to a team.) It is to be hoped that work such as that presented here will stimulate further textual scholarship that will only further elucidate what I have here called 'the world of Caesarius of Arles'

Finally it must be noted that Maureen Tilley died after a short illness in April 2016; I am very grateful to Terrence Tilley for ensuring that her article could be published as part of this issue.

Lucy Grig,

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